HADHRAT SALMAAN FAARSI (radhiallahu anhu)

This was a Sahabi of a very high calibre. He was a great ascetic and excelled in abstinence. He was also known as Salmaanul Khair. Once someone asked of him regarding his lineage he replied: "I am Salmaan bin Islaam" (i.e. he did not want to connect himself to a Kaafir father). He was known as Faarsi because he was a resident of Faaris (Persia). He came to find out that the Rasul of the final era, Muhammad (sallallahu alaihi wasallam), was to come. He therefore was waited anxiously for him to arrive. During this period of his life (when he was seeking Nabi (sallallahu alaihi wasallam) he was a slave to at least 10 people, one after the other. He was an inhabitant of a village (named Jee) in the city of Isfahaan, in Persia. In one narration it is stated that he said that he had an attachment to the city of 'Amharmaz'. His father was a farmer and land worker. His father was a fire-worshipper. His name was Abu Dukhshaan bin Mursalaan. He was the village chief and Hadhrat Salmaan (radhiallahu anhu) was his favourite, so much so that he was kept indoors and not allowed to leave the house. When Hadhrat Salmaan (radhiallahu anhu) was born, his name was given as 'Maaba', and when he reached an understanding age he was kept occupied in fire worship. He was in fact placed in the service of the temple of fire and such was his duty, that he had to keep the fire burning all the time. He became a priest in the temple and he was the keeper thereof.

When Allaah Ta`ala desires Hidaayah for someone, then regardless of the condition or surrounding, HE will give it. Allaah Ta`ala's greatness is displayed here. Hadhrat Salmaan (radhiallahu anhu), who was a priest in the temple of fire became such a staunch monotheist and one of the best companions of the Rasul of the final era (sallallahu alaihi wasallam). He suffered many hardships, but he became Allaah Ta`ala's beloved and he was honoured to be from amongst those Sahabas of high rank. Up to today he receives the du`aa of 'radhiallahu anhu', hundreds of thousands of times from the Amah, and Allaah Ta`ala alone knows how many more times he will be blessed with this du`aa. Whoever had accepted Islaam was greatly favoured. Nabi (sallallahu alaihi wasallam) has extolled many virtues of Hadhrat Salmaan (radhiallahu anhu), which we will mention in the coming pages.

THE ASTONISHING STORY OF HIS ACCEPTANCE OF ISLAAM

Hadhrat Salmaan (radhiallahu anhu) himself mentions that one day my father was busy building the house, and not having the opportunity himself, he sent me to inquire about the plantations. He also instructed me to return quickly. "His father also told him that if he was late in returning, then the worry of losing him will overcome me over all other worries. Hadhrat Salmaan (radhiallahu anhu) says: "In accordance to my fathers wishes I left the house. On the way I passed a Christian church and out of curiosity, I went inside. They were praying and this fascinated me so much that I thought their religion to be better than ours. I inquired from them: "Where are your headquarters?" They replied that it was in the country of Shaam (Syria). I remained with them until sunset, and at sunset I left for home. My father asked: "Where were you until now?" I explained the days events to my father including the fact that I felt that their religion was better than ours. My father said: 'Son, you have misunderstood; their religion is incorrect. The true religion is the one of your fathers and grandfathers! ' I exclaimed: "I take an oath in the name of the creator, it is not so!" Without doubt their religion is better than ours. When my father heard this speech of mine he became apprehensive. He confined me to the house and placed shackles on my feet. In this state of captivity I sent a message to the Christians that when traders from Shaam arrive, they must inform me so that I may go to their headquarters. After a few days, some travellers arrived from Shaam and I was informed thereof. When these travellers were about to leave, I cut the shackles and joined them. When I reached Shaam, I enquired regarding the most virtuous Christian. They advised me to go to the church where I will find him. When I reached there, I told him that I liked his religion and that I would like to spend some time in his company in order to gain knowledge. He agreed

and I remained with him. Whilst staying with him I became aware of his crookedness. His apparent features were that of a piety, but in reality he was a rascal. He used to encourage the people to give charity, but when they gave him their charities (to distribute) he used to collect them and keep it for himself. He gave nothing to the poor. When he died, his followers gathered in order to bury him. I told them (do not bury him) he was an evil person. He used to advise you to give charity, but he collected all the charities for himself and he did not give any to the poor and needy. In fact he hoarded it all in his treasures. They asked: "How do you know?" I told them to come with me so that I may show them his treasures. Upon hearing this they followed me. I showed them his treasures and they saw seven large earthen jars filled with gold and silver. When they saw this they believed my story and they became incensed with anger. In their hearts there remained no honour for the padre. They said that they will not bury him, instead they hanged his body on a stake and stoned him to pieces.

Thereafter, the people found another priest in his place. This other person was much better than the first. He had no desire for the world. I grew very fond of him and stayed with him for a long period of time. When the time for his death grew close, I asked him: 'What can you now advise me. Who should I go to now?' "He replied: 'According to me there is no one who is practising upon the actual Deans of Messiah (Hadhrat Isaa (alaihi salaam), except a certain person who lives in a particular place. You should go to him." I reached the place where this person resided and inquired about his whereabouts. When I met him I narrated my story to him and requested if I could stay with him. He accepted and I remained with him. He was also a pious person. When his death drew near then I asked him regarding myself. "Where should I go to now?" He advised me to go to a certain person in the city of Naseebeen. I travelled to the city of Naseebeen and there I sought out the person I was sent to. Upon finding him I narrated my story to him and asked permission to stay there. He kept me. He was also a good person, however no one had found this world to be permanent. He too, reached his end and I asked him to advise me regarding myself. He advised me to go to the city of Ghumuria, and there I must find a certain person. I reached there and sought him out, and I requested that I stay with him. He acceded to my request. He was also a good person. During my stay in Ghumuria, I earned a livelihood and accumulated for myself some cows and sheep.

When this padre of Ghumuria was on his death-bed, I asked him to advise me where to go from there. He said: 'Oh son, I take an oath, according to my knowledge there is no one who is practising fully on our religion, so to whom can I send you now? Now you should await the Rasul of the last era (sallallahu alaihi wasallam). His arrival is imminent. He will bring the Deans of Hadhrat Ibrahim (alaihi salaam) and he will appear in the land of Arabia. He will migrate to such a city, which is surrounded by stony land and there will be date-palms. One of his signs (in order to recognise him) will be this that he will accept gifts, but will not eat sadqah. Another sign will be that between his shoulders there will be a seal of finality of prophethood. Now if it is possible for you then go to Arabia. Then he left this temporary abode and I began contemplating a way to get to Arabia.

The tribe of 'Babi Kalb' arrived in Ghumuria from Arabia on business. I asked them if they would take me along to Arabia in exchange for my cows and goats. They accepted and took me along. I gave them my animals. They took me to 'Wadi-e-Qura', which is in Arabia, but they then resorted to treachery and sold me as a slave. The person who bought me sold me to a Jew, from the 'Babi Quraidha', who took me to Madinah. Upon reaching Madinah I immediately recognised this as my intended destination because there were date-palms and the city is surrounded by stony ground.

I started working for my master in Madinah and it was during this period that Sayyed-e-Aalam - Mohamed (sallallahu alaihi wasallam) left Makkah for Madinah. One day I was working on a tree in my masters garden, when his cousin came. He started saying: 'May Allaah destroy Babi Quela (Ansaar). I passed by them and saw that they are gathered around a person who came from Makkah and claims to be a prophet.' "Upon hearing this, a strange feeling overcame me and I almost fainted. Immediately I

descended from the tree and went up to my master and asked what was happening. He gave me a slap across my face and told me to go back to my work as this was none of my business. So I went back to my work. My heart was restless and I felt bound to investigate what I had heard in the morning. I needed to see the person my master's cousin said claimed to be a prophet and I needed to verify the signs which were given to me by the padre in Ghumuria. When evening came I took leave from my work and took something (it is reported in Shamail Tirmidhi that he took a tray of dates) and came in the presence of Nabi (sallallahu alaihi wasallam). At this time he was in Qura. I told him that this is sadqah which I have brought for him and his companions. Upon hearing this Nabi (sallallahu alaihi wasallam) told him to take it away because they (the prophets) do not eat sadqah. Saying this he turned to his companions and told them to eat it, which they did. I told myself when I witnessed this incident that this is the first sign. Thereafter I got up and left. The next day I took something else, this time he had left for Madinah. When I came in his presence I presented the parcel and said that this is a gift. When Nabi (sallallahu alaihi wasallam) heard this he partook thereof. I told myself that this is the second sign. Now I only needed to see the seal of prophethood, so I again sought another opportunity to come in his presence. This time he was in Genital Babi and he had some of the Sahabah (radhiallahu anhu) with him. I made salaam and turned around so that I was now behind him in an attempt to see the seal. When Nabi (sallallahu alaihi wasallam) saw me standing behind him he understood my object and removed his cloak. I saw the seal of prophethood and bent down and started kissing it. Then (because he witnessed all three signs of prophethood) I began crying. Nabi (sallallahu alaihi wasallam) told me to come in front of him. I did so and narrated my whole story to him. He was amazed at my story and he narrated it to the Sahabahs as well.

Thereafter, I remained occupied with my duties in slavery and missed the good fortune of participating in the battle of Badr. During this period I used to frequent the gatherings of Nabi (sallallahu alaihi wasallam). One day Nabi (sallallahu alaihi wasallam) told me to make a contract of kitaabat with my master [i.e. where the slave works and buys his freedom, thereby freeing himself]. I made an effort in this direction and negotiated with my master. I was to plant 300 date-palms in his garden and nurture them until such a time that all of them bear edible fruit. Together with this I was to give him 40 Auqiyah (measure) of gold. Thereafter I would be free. After this I came to Nabi (sallallahu alaihi wasallam). He told the Sahabahs to help their brother (i.e. me). The Sahabah (radhiallahu anhu) gathered 300 seedlings and brought it for me. When this was brought to Nabi (sallallahu alaihi wasallam), he told me that he will plant these and told me not to plant even one of them. So I dug 300 holes and Nabi (sallallahu alaihi wasallam) came with me to the Jew's garden and he planted these seedlings. I passed him the seedlings and he placed them with his blessed hands into the holes and covered them with sand. Through his blessedness and the grace of Allaah Ta`ala all the trees that Nabi (sallallahu alaihi wasallam) planted (299) grew perfectly, and none were spoiled. It was the miracle of Nabi (sallallahu alaihi wasallam) that in that very year, each one of the trees bore fruit, except one tree, which was planted by Hadhrat Umar (radhiallahu anhu). When Nabi (sallallahu alaihi wasallam) came to find out about this one tree he asked what had happened. Hadhrat Umar (radhiallahu anhu) said that he had planted it. Nabi (sallallahu alaihi wasallam) uprooted it and replanted it with his own Mubarak (blessed) hands. With this, another miracle was witnessed, for this tree also flourished and bore fruit that very same year with the others.

This is the story of the trees. A similar incident took place again. A small piece of gold, (the size of an egg), was presented to Nabi (sallallahu alaihi wasallam) from a mine. When Nabi (sallallahu alaihi wasallam) took it he called for the Persian lad who had made the contract of kitaabat with his master (i.e. I, Hadhrat Salmaan Faarsi (radhiallahu anhu).). I was called. When I came to Nabi (sallallahu alaihi wasallam) he said: 'Take this and fulfill the balance of what is outstanding to your master.' I entreated: 'Oh Rasulullaah, this has no reality in lieu of what is actually binding upon me.' (i.e. much more than this is needed to fulfill my dues). Nabi (sallallahu alaihi wasallam) said: 'Have faith, Allaah Ta`ala will let it suffice for you.' Nevertheless, I took t to my master. When I took out the gold, I found it to be 40

Auqiyahs of gold. I then gained freedom. After I was freed, I occupied myself with duties of Deans. After my freedom the first battle that I had the opportunity of participating in was the battle of Khandaq (Battle of trench). Thereafter, I participated in every battle with Nabi (sallallahu alaihi wasallam).

PARTICIPATION IN THE BATTLE OF KHANDAQ

The first battle which took place after Hadhrat Salmaan Faarsi (radhiallahu anhu) accepted Islaam was the battle of Khandaq, (which is also known as Ahzaab). This battle took place in the 4th or 5th year of Hijri and its details are as follows:

Different tribes from the Arab peninsula gathered and intended to attack Madinah, thereby destroying Nabi (sallallahu alaihi wasallam) and the Muslims. When this news reached Nabi (sallallahu alaihi wasallam) he consulted with the Sahabahs as to what steps should be taken. Hadhrat Salmaan Faarsi (radhiallahu anhu) was an old and experienced person, who witnessed many Persian battles and he was well acquainted in the art of warfare. He advised that since the Kafeer were many in number it would not be advisable to engage them in open battle on the battlefield. He suggested that they dig trenches around the city, thereby protecting it and securing it as would a fort. This suggestion was accepted and trenches were dug. Nabi (sallallahu alaihi wasallam) personally assisted in the digging. The season was a cold one and there was fear from all sides. Nabi (sallallahu alaihi wasallam) himself demarcated the boundary for the trenches to be dug and he delegated the duties of digging. He allocated every ten persons to dig forty Ruqbas (measure). Hadhrat Salmaan Faarsi (radhiallahu anhu) was a very strong and healthy person. Regarding him the Muhaajireen and the Ansaar differed. All of them preferred that he be from amongst them. Upon hearing this difference between them Nabi (sallallahu alaihi wasallam) said: "Salmaan is from the Able Bait." (i.e. he is neither Muhaajir nor Ansaar).

When the enemies of Islaam came close to Madinah, they saw the trench and realised that it would be difficult to cross, hence they decided to lay a siege around the city. The Muslims were on the city side of the trench and the enemies were on the other. This siege lasted for a month, during which arrows were fired from both sides. This led to 6 Muslims being Shaheed and 3 Kafeer being dispatched to Jahannam. Allaah Ta`ala sent a fierce wind which caused mayhem and confusion in the enemy camp, leading to their fleeing. The Muslims, with all praise to Allaah Ta`ala returned safely to Madinah Menorah.

HADHRAT SALMAAN (radhiallahu anhu)'s VIRTUES

Hadhrat Salmaan Faarsi (radhiallahu anhu) had many virtues. The Ahaadiith and the books of history bear testimony to all his great virtues. I will narrate those which I could find

1. Nabi (sallallahu alaihi wasallam) said: "Surely Jannat is desirous of three persons: Ali, Ammaar and Salmaan."

2. Nabi (sallallahu alaihi wasallam) said: "Without doubt, Allaah Ta`ala has informed me to have a (special) affection for four persons, and I was informed that Allaah Ta`ala Himself has a special affection for these four." Someone asked: "Oh Rasulullaah, do tell us who they are." Nabi (sallallahu alaihi wasallam) said: "Ali is one of them, Ali is on of them, Ali is one of them, Abu Zarr, Miqdaad and Salmaan." Thereafter Nabi (sallallahu alaihi wasallam) repeated the first sentence: "Allaah Ta`ala has ordered me to show (special affection towards them, and HE also has a special affection for them."

3. Once Nabi (sallallahu alaihi wasallam) recited the following Aayat; "If you turn away from the Deen, then we will replace you with another tribe. They will not be like you (i.e. they will be better). (Surah Muhammad). When the Sahabahs heard this they asked: "Oh Rasulullaah (sallallahu alaihi wasallam)

who is Allaah Ta`ala referring to in this Aayat, that will replace us if we turn away from the Deen and they will be better than us?" Upon hearing this Rasulullaah (sallallahu alaihi wasallam) placed his hand on the thigh of Hadhrat Salmaan (radhiallahu anhu) and said: "He and his tribe are referred to in this Aayat." Thereafter Rasulullaah (sallallahu alaihi wasallam) mentioned: "If the Deen were in the stars, then the Persians would find a way to reach it."

4. Once Hadhrat Abu Bakr (radhiallahu anhu) refuted a statement of Hadhrat Salmaan, Suhaib and Bilaal (radhiallahu anhum). Thereafter he came to Rasulullah (sallallahu alaihi wasallam) and narrated the incident. Rasulullaah (sallallahu alaihi wasallam) said: "Oh Abu Bakr, if you had displeased the three of them then surely you have in reality displeased Allaah Ta`ala." Immediately Hadhrat Abu Bakr (radhiallahu anhu) went to the three of them and asked: "Oh brothers, did I say anything that displeased you?" They replied: "No (we are not displeased), may Allaah Ta`ala forgive you, oh brother."

5. Rasulullaah (sallallahu alaihi wasallam) said: "There are four persons who are forerunners in Deen (i.e. those who are the forerunners in leading their tribes to the true Deen), I am the forerunner of the Arabs, Suhaib of the Romans, Salmaan of the Persians and Bilaal of the Habshis (Abyssinia)."

6. Rasulullah (sallallahu alaihi wasallam) formed a brotherhood between Hadhrat Salmaan (radhiallahu anhu) and Hadhrat Abu Darda (radhiallahu anhu) (as was formed between the Muhaajireen and the Ansaar). One day Hadhrat Salmaan (radhiallahu anhu) reached the house of his brother Abu Darda (radhiallahu anhu). He saw that the wife of Hadhrat Abu Darda (radhiallahu anhu), Ummed Darda (radhiallahu Anhu) was in a dishevelled (unattractive) condition. He questioned her and she said: "Your brother has no desire for females, he fasts the entire day and performs Salaam the entire night." Upon hearing this he went to Hadhrat Abu Darda (radhiallahu anhu) and advised him: "Your wife also has a right over you, you should read Salaam at night and sleep also, fast some days and not others. When this news reached Rasulullah (sallallahu alaihi wasallam) he said: "Indeed Salmaan has been blessed with knowledge."

RESPECT AND HONOUR IN THE HEARTS OF THE SAHABAH

Once in a gathering, Hadhrat Ali (radhiallahu anhu) was asked to extol the virtues of Hadhrat Salmaan (radhiallahu anhu). Hadhrat Ali (radhiallahu anhu) said: "You should consider him as being in the place of Luqmaan Hareem (alaihi salaam)." Then he said that he is from among them (i.e. the Able Bait). He has attained the knowledge of the previous and present eras. He has recited the previous Kitaab (Angel) and the present Kitaab (Qura`aan Shareef). He is an ocean of knowledge which will not terminate.

Hadhrat Ma`aaz (radhiallahu anhu) advised the following on his death-bed: "Attain knowledge from four persons; Abu Darda, Salmaan, Abdullaah bin Mas`ood and Abdullaah bin Salaam, who was first a Jew, and later accepted Islaam.

Haisama bin Abi Sabura, a resident of Kuqa mentions: "Once I came into Madinah Menorah, and I made du`aa to Allaah Ta`ala that he bless me with an excellent companion. Allaah Ta`ala blessed me with the good fortune to sit in the gathering of Hadhrat Abu Harare (radhiallahu anhu). I told him that I had made the du`aa to Allaah Ta`ala to bless me with a good companion and Allaah Ta`ala has accepted my du`aa. Then he asked me: 'Where are you from?' I said that I am from Kuqa and that I had come in order to seek goodness (knowledge). When he heard this Hadhrat Abu Hurairah (radhiallahu anhu) said: '(Why did you have to come here to seek it) Is not Sa`aad bin Malik, whose du`aa are accepted, amongst you? Is not Abdullaah bin Mas`ood, who used to fill water for Rasulullah (sallallahu alaihi wasallam) and who was the keeper of his Mubarak shoes, also amongst you? Is not Rasulullah (sallallahu alaihi wasallam)'s confidant (keeper of secrets), Huzaifa, amongst you? Is not Ameer amongst you? Is not Salmaan, who has read both the Kitaabs (i.e. Angel and Qura`aan) amongst you?' "

Once Hadhrat Salmaan (radhiallahu anhu) came to Hadhrat Umar (radhiallahu anhu), who was sitting against a

pillow. Upon seeing Hadhrat Salmaan (radhiallahu anhu) he immediately took out the pillow and passed it to Hadhrat Salmaan (radhiallahu anhu). Hadhrat Salmaan (radhiallahu anhu) said: "Once when I came to Nabi (sallallahu alaihi wasallam), he was sitting against a pillow and when he saw me he passed me, the pillow and said 'Oh Salmaan, that person who goes to his Muslim brother, and out of honour and respect he (host) passes his pillow to the guest, then Allaah Ta`ala grants forgiveness to him'."

GOVERNORSHIP

During the Khilaafat of Hadhrat Umar (radhiallahu anhu), Hadhrat Salmaan (radhiallahu anhu) was made the governor of Madman. His experiences as a governor are also astonishing. He used to receive a wage of 5 000 dirhams from the Batul Maal. He used to donate the entire amount as Sadqah (charity). He earned his own living for his daily expenses. He was governor for approximately 30 000 people but his condition was such that he only had one large sheet of cloth which he used to lay down as a bed and covered himself, when necessary. He passed his period of governorship in such a condition that his days were passed under the shade of trees, (i.e. he did not even acquire a small room to live in). When the shadow moved then he moved under it. Some days even passed such that, being a governor, he used to hang his clothes on the tree, (i.e. he used the tree as a house). Once someone asked him if they could build him a house he agreed. When this person left he called him and asked: "Tell me how are you going to make it?" He replied : "I will make it such that when you stand you will touch the ceiling, and when you sleep your feet will touch the walls. Hadhrat Salmaan (radhiallahu anhu) said: "That is excellent."

HUMILITY

Hadhrat Salmaan (radhiallahu anhu) was a very humble person. Once during his governorship, a person came from Shaam. He was carrying a load of straw and other things. When his eyes fell upon Hadhrat Salmaan (radhiallahu anhu) he told Hadhrat Salmaan (radhiallahu anhu) to help him carry his load. Hadhrat Salmaan (radhiallahu anhu) lifted the load of straw on his head and started walking with him. When the people saw this sight they told this person: "Sir, this is the governor, how can you let him carry your load." When this person heard this he felt very ashamed and excused himself saying that he was sorry and that he did not realise his error and he wanted to carry his load himself. Hadhrat Salmaan (radhiallahu anhu) said: "No I will have to take this load to your house, because when I intend to do good action then I have to complete it."

A person from the tribe of Bani Abbas once accompanied Hadhrat Salmaan (radhiallahu anhu) on a journey. His intention was to learn something from Hadhrat Salmaan (radhiallahu anhu). However Hadhrat Salmaan (radhiallahu anhu) did not regard this person as a slave, but instead, he performed big and small duties himself and he did not delegate any duties to his companion. If this person kneaded the dough then Hadhrat Salmaan (radhiallahu anhu) would bake the bread, if this person brought the fodder for the animals then Hadhrat Salmaan (radhiallahu anhu) would get the water.

Hadhrat Salmaan (radhiallahu anhu) was not only humble and well natured, but he regarded fame and high status as a curse for the entire Amah. Once, he was made the leader of an expedition. He walked with the army (as on of them). The soldiers, in an attempt to make the people aware of the honour of their leader said: "The Ameer is coming! The Ameer is coming!" When Hadhrat Salmaan (radhiallahu anhu) heard this he said: "Both, good and bad will be present from today." (i.e. upto now there was only goodness, now evil has also crept in).

EARNED WITH HIS OWN HANDS AND FEED SCORES OF OTHERS

Hadhrat Salmaan (radhiallahu anhu) used to earn his own living and he preferred this. Nu`maan bin Humaid states that once he came to Hadhrat Salmaan (radhiallahu anhu), accompanied by his maternal uncle, whilst he was the governor of Madden. When we found him, he was making baskets, etc out of date-palm leaves. When he saw us he said: "I purchase the leaves of date palms for one dirham and I make these things which I sell for three dirhams. From this I re-invest one dirham in more leaves, one dirham I spend on my family and the third I give in

Sadqah. I enjoy doing this so much that even if Umar Farooq had to prevent me (from continuing my work) then I would refuse to listen."

Abdullaah bin Buraida mentions that Hadhrat Salmaan (radhiallahu anhu) used to earn his own livelihood. When he had some extra profit then he would buy meat or fish, cook it, and sit down with scores of other people to partake therefrom.

ENTHUSIASM AT ESTABLISHING THE HAQQ

Hadhrat Salmaan (radhiallahu anhu) also had a great enthusiasm for establishing the Truth. Once Hadhrat Umar (radhiallahu anhu), during his Khilaafat, was distributing some clothes and one piece of cloth came into each persons share. Thereafter, Hadhrat Umar mounted the minbar to speak to the people (Hadhrat Salmaan (radhiallahu anhu) was also present.) He said: "Oh people, pay attention to what I have to say." Hadhrat Salmaan (radhiallahu anhu) stood up and said without fear: "We will not pay attention!" Hadhrat Umar (radhiallahu anhu) asked: "Why?" Hadhrat Salmaan (radhiallahu anhu) said: "You have given each of us one piece of cloth, but you have in your possession two of these cloths." Hadhrat Umar (radhiallahu anhu) asked his son Hadhrat Abdullaah (radhiallahu anhu):
"Speak the truth, of these two cloths, is one not yours?" Hadhrat Abdullaah (radhiallahu anhu) stood up and told all those that were present: "Yes, it is true that one of these cloths are from my share." Then, Hadhrat Salmaan (radhiallahu anhu) said to Hadhrat Umar (radhiallahu anhu) : "Fine, now you may continue with your talk, we will listen."

MARRIAGE

Hadhrat Salmaan (radhiallahu anhu) made one nikah in the city of Kandah. When he arrived at the house of his wife, he noticed that the house was decorated and that there was cloth hanging on the walls. When he saw this he said: "What is this? Why is there cloth upon the wall? A house cannot get fever! Or is it that the Kaabah has come to Kandah?" Saying this, he took off all the cloth except the one used as a screen (door). Only thereafter did he enter the house. He saw that there was quite a bit of goods in the house. He said: "My friend Muhammad (sallallahu alaihi wasallam) did not advise this me (to accumulate worldly goods), rather he advised me that I should only have that much of possessions as would a traveller."

Besides the goods he also saw quite a few slaves. He enquired as to whose they were. The answer came that they are for you and your wife. He said (meaning that so many are not necessary): "My friend Mohamed (sallallahu alaihi wasallam) did not advise this to me." Then he said to the women who were sitting with his wife: "You may leave." When they left he closed the door and as extra purdah he placed a cloth over the entrance. He then approached his wife and holding her forehead read the du`aa of Barkat. Then he asked his wife: "Will you obey me?" She replied: "Certainly! It is binding upon me to obey you." He said: "Fine. My friend Muhammad (sallallahu alaihi wasallam) said that when one meets his wife, one must do so in obedience to Allaah Ta`ala. come, let us perform some Nafl Salaat." Thereafter they became intimate. When he went out the next morning, his friends asked him: "Tell us, how was it with your wife?" He kept silent and said nothing. They asked again and again he kept silent. When they asked for the third time he said: "Allaah Ta`ala created doors and purdah for this reason that whatever occurs behind them is not known to those on the outside. You may ask of that which occurs in front of people, but never enquire regarding that which is concealed. I heard Nabi (sallallahu alaihi wasallam) saying that one should not reveal to others what occurs between him and his wife. If he does then he is like a donkey that copulates in the street."

WORDS OF WISDOM AND ADVICE

1. A person from the tribe of Bani Abbaas once accompanied Hadhrat Salmaan (radhiallahu anhu). When they came to the river 'Dajla' this person took a scoop of water and drank it. Hadhrat Salmaan (radhiallahu anhu) told him to drink some more. He said that he is satiated. Thereafter Hadhrat Salmaan

(radhiallahu anhu) asked him: “Tell me, is there any decrease in the river from your scoop of water?” The person replied that how can there be a decrease in a river from one small scoop. Hadhrat Salmaan (radhiallahu anhu) told him that knowledge is the same (i.e. you can take as much as you want and there will be no decrease). However, you must make an effort to only acquire that knowledge which is beneficial to you.”

2. Once Hadhrat Salmaan(radhiallahu anhu) told Hadhrat Huzaifa(radhiallahu anhu): “Surely knowledge is plenty and life is short, therefore acquire only that which is beneficial to your Deen and leave out the rest.”

3. Once he mentioned: “When Esha Salaat is completed then one spends the night in three things. One group makes the night a curse upon themselves and do not benefit therefrom. These are those people who regard as a blessing, the darkness of the night and the unwariness of the people, and they spend the night in the disobedience of Allaah Ta`ala. The second group is those who make the night beneficial for themselves. They are those who regard the darkness of the night and the unwariness of people as a blessing and spend the night in Salaat. The third group is that one which neither makes the night a blessing for themselves nor a curse. They go to sleep after Salaat until morning.” Thereafter he said: “Do not strive excessively, in fact, you should be moderate. Do not let it happen that you become exhausted and sit down.”

4. Once a person was a guest of Hadhrat Salmaan (radhiallahu anhu). Whilst eating, a beggar came and the guest intended giving a piece of his bread. Immediately Hadhrat Salmaan (radhiallahu anhu) warned the guest to leave the morsel where he had found it and told him: “We called you to partake of our food and not to give sadqah therefrom. Do you expect to give sadqah from the wealth of others and receive Thawaab for it. You are (by giving another’s wealth without his permission) loading sin upon yourself.”

5. Ash`ash bin Qais and Jarir bin Abdullaah once came to Hadhrat Salmaan (radhiallahu anhu), when he Hadhrat Salmaan (radhiallahu anhu) was in a hut situated outside the city of Madaain. The two of them approached him and made Salaam. They asked him: “Are you Salmaan Faarsi?” he replied in the affirmative. They then asked him: “Are you a Sahabi of Rasulullaah (sallallahu alaihi wasallam)?” To this he replied: “I do not know this.” When they heard this they began doubting and looking at each other, saying that the person they are seeking cannot be this one. Hadhrat Salmaan (radhiallahu anhu) said: “I am the person whom you are seeking, but I fear to regard myself as a companion of Rasulullaah (sallallahu alaihi wasallam). Yes I can say this that I saw Nabi (sallallahu alaihi wasallam), I sat in his company but I cannot call myself the companion of Rasulullaah (sallallahu alaihi wasallam), because in reality his companion is the one who will be with him in Jannat (naturally none can have this surety).” Then he asked them the reason for their coming. They said that they came from a Muslim brother who is in Shaam. He asked them as to who this person was. They replied that it was Hadhrat Abu Darda (radhiallahu anhu). When he heard this he said: “Give me the gift which he has sent for me.” Hearing this both of them were surprised and said that he had not sent anything. Hadhrat Salmaan (radhiallahu anhu) told them: “Fear Allaah Ta`ala and give the rightful their dues. It can never happen that someone comes from Abu Darda and that he does not bring a gift.” They told him that he is slandering them by claiming that they are concealing something which is due to him. They then offered their own wealth to him and told him that he may spend there from if he wished.

   Hadhrat Salmaan (radhiallahu anhu) said: “I do not have any use for your wealth, I only desire to have the gift that my brother has sent for me.” They took an oath that he did not send anything for him, however he Abu Darda told them that there is such a person here whose high status is borne out by the fact that when Rasulullaah (sallallahu alaihi wasallam) sat with him in solitude, he did not call for anyone else. He told us that when we meet him we should convey his salaams to him. Upon hearing this Hadhrat Salmaan (radhiallahu anhu) said: “Besides this gift what other gift do you think that I was requesting of you? What can be a better gift than Salaams? This is in the sight of Allaah Ta`ala, du`aa and prayer it is a beautiful and blessed thing.”

6. Once a person came to Hadhrat Salmaan (radhiallahu anhu) and found him kneading dough. The person asked: “Why are you busy with this?” He said: “The slave was sent on another errand, so I am doing this because we do not like to give a slave one duty immediately after another. Thereafter the guest told him that a certain person has sent Salaams for him. He asked: “When did you come from him?” He replied that it was so many days (he mentioned the amount of days). Hadhrat Salmaan (radhiallahu anhu) told him: “Had you not conveyed the Salaam then it would have remained as a trust upon you.”

7. Once a Quraishi was extolling his high lineage during a gathering of Hadhrat Salmaan (radhiallahu anhu). After listening to this, Hadhrat Salmaan (radhiallahu anhu) said: “I do not regard myself as worthy of praise, this much I know I was created from an impure clot and when I die I will become a smelling corpse. Thereafter, I will on the day of Qiyaamah be made to stand in front of the scales of actions. If, at that time my good actions are heavier, then I will be worthy of honour and if my good actions are lighter than my sins, then I will be worthy of disgrace. Honour and disgrace will be witnessed there and not in this world.”

8. Once Hadhrat Salmaan (radhiallahu anhu) said to someone: “Adopt humility for the pleasure of Allaah Ta`ala. That person who is humble in this world, Allaah Ta`ala will raise his stages in the hereafter (Aakhirat).

9. Once he said: “The example of the body and heart is like a blind and lame person. The lame person sees a date on the tree but he cannot get it, the blind person can go and get it but he cannot see it. The lame person tells the blind one: “You lift me upon your shoulders and I will get it (then both can share).” The blind person accepts and both of them partake therefrom. In the very same way are the heart and body. The heart can distinguish between Haqq and Baatil but it cannot practice thereupon, whereas the body can practice but cannot distinguish the difference between right and wrong. If they both work together then they will both benefit in the Aakhirah. The one understands and the other does.

10. Hadhrat Umar (radhiallahu anhu) made Hadhrat Abu Darda (radhiallahu anhu) the judge of Dimishk (Damascus), which is a city in Shaam. He wrote to Hadhrat Salmaan (radhiallahu anhu) from there to come and join him in that blessed place. Hadhrat Salmaan (radhiallahu anhu) wrote back telling him that living in a blessed place does not make one blessed. Mankind can only be blessed if he makes amal (practice). He wrote further that he was aware that he was made a judge, hence if he could cure the sick (give correct judgements) then it is good, but he warned him to only practice on something (give judgement) after properly pondering over it.

11. Once Hadhrat Salmaan (radhiallahu anhu) purchased a large quantity of grain. Someone asked him: “You have bought so much grain, and you are a Sahabi of Nabi (sallallahu alaihi wasallam)!” Hadhrat Salmaan (radhiallahu anhu) said: “This is not contrary to the status of being a Sahabi. This grants the Naffs (innerdesires) some contentment. When the Naffs gets it provision then it is at peace. And one gets opportunity to make Ibaadat. Then Shaitaan, the one who inspires evil into it is dejected and has no hope.

12. Hadhrat Salmaan (radhiallahu anhu) said : “When Allaah Ta`ala intends for his servant that he be placed in a difficult condition, then his quality of modesty is snatched away from him, and he bears enmity for the people. When this condition overcomes a person then he resorts to treachery. When this condition overcomes him, then the leash of Islaam is removed from his neck and he remains an accursed person.”

13. Hadhrat Salmaan (radhiallahu anhu) said : “Because of a fly a person is entered into Gained and another into Jahannam. Some people kept an idol with them. When someone passed by it, they were told to give something (as sacrifice for it). During this time two men passed by with and they were told this. One of them said that he has nothing with him to give. They told him to sacrifice a fly, and he did so. This act of Shirk led him to Jahannam. The other person was told the same and he refused. They killed him for this

refusal. He stayed on Teeheed and remained firm thereupon, notwithstanding the fact that he was threatened with death. Owing to this he went to Jannat.

14. He also said: "On the day of Qiyaamat the biggest sinners will be those whose tongues are occupied most of the time in sin."

15. Once he said: "Every person has an inner self and an outer self. He who corrects his inner self, Allaah Ta`ala will correct his outer self."

16. The following is also narrated from Hadhrat Salmaan (radhiallahu anhu): "Three things have caused me to cry and three things have caused me to laugh. It has made me laugh to see mankind pre-occupied in the desires of this world, when death is close behind him. That person also makes me laugh who is in a state of unwariness, while the Angels who are deputed to write down his actions are not unwary. That person also makes me laugh who laughs excessively and he does not know whether Allaah Ta`ala is pleased with him or not. Those things which have made me cry are my separation with Muhammad (sallallahu alaihi wasallam) and his Sahabas (radhiallahu anhu). The vision of the throes of death. Finally the thought of standing in the presence of Allaah Ta`ala not knowing whether I will be ordered to go to Jannat or to Jahannam."

17. He also mentioned this: "If you sin in secrecy, then you should execute a good action also in secrecy and if you sin in front of people then you should attempt to do a good act also in the presence of others. (In both the cases) Good actions wipe out sins."

18. He said : "If a person makes du`aa to Allaah Ta`ala when he is in a good condition, then when he is in dire straits and makes du`aa, the angels say : ' Yes, we recognise this voice.' But when a person who in good circumstances does not make du`aa, and makes du`aa only when he is in trouble, then the angels say : 'This is a strange voice, coming from a weak person.' They only say this and leave. They do not intercede on behalf of that person.

19. Maimoon bin Mahraan says that a person asked Hadhrat Salmaan (radhiallahu anhu) to give him some advice. Hadhrat Salmaan (radhiallahu anhu) told him: "You must not speak." This person said: "Humans live with others, how is it that they must speak?" Hadhrat Salmaan (radhiallahu anhu) told him: "If you speak then speak the truth, otherwise keep quiet." This person asked for more advise. He said: "Do not get angry." The person said: "I do get angry. I get such anger that I cannot control myself." Hadhrat Salmaan (radhiallahu anhu) said: "When you get angry then you should control your tongue and hands, so that you do not exceed the limits on someone with your hands or tongue." The person asked for more advise. He was told: "Do not mix with people." This person said: "That person who lives in this world cannot save himself from people." He was told: "If you mix with people, then always speak the truth and be trustworthy."

20. Once someone requested Hadhrat Salmaan (radhiallahu anhu) to partake of some food. Hadhrat Salmaan(radhiallahu anhu) refused, but the person insisted. Hadhrat Salmaan (radhiallahu anhu) upon this persons insistence said: "Leave me in this condition (without eating). Leave me in this condition (without eating), because I heard Nabi (sallallahu alaihi wasallam) say: "On the day of Qiyaamah that person will be the most hungry, who had eaten to his fill in this world. Thereafter, Nabi (sallallahu alaihi wasallam) told me: "Oh Salmaan, this world is a prison for the Believer and a paradise for the disbeliever."

21. Once Hadhrat Salmaan (radhiallahu anhu) entered a Masjid in Madaain. When people came to know of this then approximately a 1000 people gathered around him. Hadhrat Salmaan (radhiallahu anhu) began reading Surah Yusuf for them. People started getting up and walking away, until there were about 100 people left. Hadhrat Salmaan (radhiallahu anhu) became angry and said: "You people desire that I tell you

about this and that? I have recited Allaah Ta`ala's Kitaab and you get up and walk away? it is as though your hearts fear the Qura`aan Shareef and it desires to talk about this and that."

CHILDREN AND WIVES

At the time of Hadhrat Salmaan (radhiallahu anhu)'s death he had one wife in his nikau whose name was 'Buqaira'. It is not known whether she is the one from Kandah, regarding whom the story of her nikah passed earlier in this Kitaab, or whether she was another one. Hadhrat Salmaan (radhiallahu anhu) was known as Abu Abdullah (father of Abdullah), so therefore it appears that he may have had a son, however this cannot be proven anywhere. Allama bin Josi has written the statement of Abu Badr bin Abi Dawood in one book, that Hadhrat Salmaan (radhiallahu anhu) had three daughters. One was in Isfahaan, and the other two were in Misr.

ILLNESS AND DEATH

Hadhrat Salmaan (radhiallahu anhu) passed away in the 35th year of Hijri. At that time his age was 250 (some kitaabs mention that it was 80 years, but 250 is the more famous one. Allaah Ta'aala knows best). He was a resident in Madaain and that is where he fell ill and passed away. When he was on his death bed, Hadhrat Sa`ad bin Abi Waqqas (radhiallahu anhu) came to visit him. Hadhrat Salmaan (radhiallahu anhu) began crying. Hadhrat Sa`ad (radhiallahu anhu) asked him why he was crying, as death was beneficial to him. He told Hadhrat Salmaan (radhiallahu anhu) that he will meet all his companions and Nabi (sallallahu alaihi wasallam) at the Howze Kauthar. He also told him that when Nabi (sallallahu alaihi wasallam) passed away then he was pleased with him, and that he had excelled in good actions and he had participated in many battles with Nabi (sallallahu alaihi wasallam), where they had attained many victories. Hadhrat Salmaan (radhiallahu anhu) told him: "I am not crying for fear of death nor at leaving this world. I am crying because Nabi (sallallahu alaihi wasallam) told us that our possessions in this world should only be as much as a traveller would have. Now I fear this snake that I have with me (referring to his wealth), because in the hereafter wealth will come in the form of a snake to punish a person." Of those things which he referred to as a snake and whose reckoning he feared was only a can used for with and for washing clothes and some other paltry belongings. According to another narration it is mentioned that he left behind some goods which are usually placed on a horses back (i.e. what is used to place on the horses back when riding). He also had a sleeping mat and some other simple goods. When all this was valued then it amounted to about 20 dirhams. (This is one example of such peoples concern for the hereafter. May Allaah Ta`ala allow us to follow their example).

LAST MOMENTS OF THIS TRANSITORY LIFE

When Hadhrat Salmaan (radhiallahu anhu) was on his death bed, he told his wife: "Oh Buqaira, open all the doors, because today someone (angel) is coming to visit me and I do not know which door he will enter from." Then he asked his wife: "Where is the musk which came from 'Balanjar'?" She said that it is present. He told her to mix it with water and sprinkle on the four corners of his bed, because; "today we will be receiving some visitors who are neither man nor jinn. They smell perfume and do not eat food. After you have sprinkled the musk, please leave the room for a while." She sprinkled the musk, left him for a little while and returned, only to see that his Mubarak soul had departed. His lifeless body was lying there on the bed as though he was sound asleep. May Allaah grant him high stages in Hannah.

Oh Allaah Ta`ala make us from amongst those who follow his example.

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